1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

763 Getting up hastily, he folded the wet, bloody winding-
[764] sheet over the corpse and directed his slaves to dig a grave for him in the sand. Without ceremony or any show of emotion, it was borne away and given into the keeping of the earth.

619 After parting from the Beni Sakhr, we moved back by slow marches toward the hill lands of Bir Hausa, which abound in game.

At the wells we fell in with camel-riders watering a herd. They were Sharrarat, and friendly to the Ruala—luckily, as it turned out. They helped us to draw water from the holes fifty feet deep; and in the evening we withdrew with them into the protecting hills, camping in a rocky hollow, with sentries posted on the black pinnacles. The stars sparkled down on us as we ate sup-
[262] per. It consisted of the roasted flesh of a camel calf, very tender, crisp bread-cakes and fresh camel milk, followed by the customary "dessert" of dates mixed with sour sheep butter. It was after midnight before we rolled up in our cloaks, each man with his loaded carbine under his head. For we did not completely trust the Sharrarat, even though we had eaten and drunk together and they lived under Nuri Sha'lan's "heel." But the night passed peacefully, and on the morrow, after we had exchanged trifling presents, we bade good-bye to our hosts.

l: Raswan I-3 (1913-35) 1947 MD4 Rwala MD4

into the harem, to wait there until her bridegroom should call her. 585

Therewith the simple wedding ceremony was ended. We, who had been with Faris to witness the arrival of the bride, now rose to go.

The first stars were glittering over the hills when I stepped outside. The black tents in the valley melted into the deepening darkness of the evening.

The herds were wending their way homeward, their silhouettes now showing as they cross high ground, now sinking out of sight in the hollows. . . .

As my friends departed from the tent, each called out to Faris, according to Bedouin custom: "Vigour! And God be with thee!" [576]

Behind the partition that closed off the women's apartment Tuēma was waiting for our going. When the last farewell was uttered, she pulled the middle tent-pole from its position and laid it on the ground. The roof bulged and drooped low in the middle, almost touching Faris's couch, but the lateral supports and the taut stays kept the rest of the tent fixed at about a man's height. It was the sign to any passer-by that a bride was with her bridegroom.

That night Faris died. When we came to his tent next morning, Tuēma was lying unconscious beside her dead lover. 764

A stone's-throw from the tent a few slaves were busy digging his grave.

As we committed our dear brother, lying on the white

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

764 fleece, into the keeping of the desert, the women looked on from a distance and bewailed the dead. Their hair was dishevelled and with smoke-black from their hearths they had painted signs of mourning on their faces.

Tuëma stood silent among them. The red cloak of camel-hair flowed from her shoulders. Her head was held high, but in her eyes were tears and a look of ineffable pain.

Once more the sun rose and beamed over the land. The tent-poles dropped and the Ruala marched on. . . .

765 The living strode over the dead, marching on into the young morning to new pastures and to new life. . . .

Once more I rode on Sadha to the mound where we had buried Faris. It had already become a solitary thing —insignificant in the vast wilderness. A dog which lay on the grave slunk away at my approach. A bunch of white ostrich feathers was stuck between three fire-blackened stones which, the evening before, had formed Tuëma's hearth. This was her farewell to her lover. A gust of wind broke off one "flower" from this unfading wreath and blew it over the ground. I got off my mare to pick up this broken white feather and to keep it in memory of my dear friend.

I remounted and rode on, but presently pulled rein again and looked back. The lonely dog had returned to the grave: he turned round and round and finally lay down, curled up as if in sleep. He was mourning his dead master. Nobody minded him, nobody looked for

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

831x 539x

Composed by Fejḥân eben Žâ'ed eben Zrejbân, the chief of the Dowšân clan of the Mṭejr tribe in Neǧd. The reciters were Mḥammad al-Ḳaẓîb, 'Abdallâh al-Maṭrûd, and Ḥmâr abu 'Awwâd. In one of the camps which he rode through when returning from a raid Fejḥân happened to see a woman whose beauty dazzled him. For months he tried to forget her but in vain. Then he sent this poem to his friend 'Abdallâh eben Sbejjel, who was living in the settlement of Nefi, which is tributary to the Dowšân, with a request to find her camp and also to inquire whether the woman would marry him.

Verse 1. Fejḥân's messenger accompanied a large caravan, called *ḥadra*, which had set out from the inner desert for the lower Euphrates to buy food, clothing, and ammunition. 2. Traveling in the *ḳejẓ* season, midsummer, is most fatiguing for the she-camels. *Saneden*, they went up, signifies that the caravan was already on its way back, because the trip towards the Euphrates is expressed by the verb *ḥadaren*, they went down. Mrêṭbe and aṭ-Ṭanâdi are large watering places near the settlement where 'Abdallâh was then living. 3. 'Abdallâh furnished the Dowšân and their chief with everything they needed. Every large clan has a purveyor of this kind. 7. Iblîs is the tempting angel, not Satan. 8. In many tribes it is customary to pick up a pebble from the grave of a friend and to throw it aside so as to lighten the burden. On the grave of a girl or woman they also lay the three stones, *ḥwâdi*, that held the kettle in which the deceased cooked in her last days. Another custom is to sacrifice a goat or sheep on the grave; some then smear the stones with the blood of the sacrificed animal, others strew over them a handful of sand.

[763] [764]

1. *Jâ fâṭri ḥobbi maḥâri ṭomijje*
   jowm eǧlaḥazzat miṯl ḥadd al-ḥṣâni
2. *ḥobbi ṭomijje w-al-fejâẓ al-'aḍijje*
   w-tanaḥḥeri berzân zejn al-mebâni
3. *ana ḳẓejt al-lâzem alli 'alejje*
   al-lâzem alli mâ ḳẓâh al-hedâni
4. *al-ǧedi ḥaṭṭejteh bwarč al-maṭijje*
   w-mutnaḥḥeren jamm shejl al-jemâni
5. *bâri nîdûr aṭ-ṭiflet al-'aswaǧijje*
   rîḥat nesemha čazebâd al-'omâni
6. *mâ li 'ala-ṭ-ṭajjeb w-lâ leh 'alejje*
   allâh jelûm ṣwejḥebi mâ tanâni'

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

whom public opinion considers to be a saint, they never pay attention to these domes. In their opinion the latter commemorate the saints of the settlers and breeders of goats and sheep, *ri'* or *šwája*, not of the Bedouins. They say: "They are not of our kin, *ahl*, not of us, *ǧemâ'atna*, therefore we do not honor them or go on pilgrimage to them, *ḥenna alli má hw minna má nezûreh*."

Worship of the saints has never been known among the Rwala and presumably never will be. The hereafter does not trouble the Bedouins much, and their idea of it is only hazy; nor have they any permanent burying places, *meǧenne*, but bury their dead wherever death overtakes them. They therefore do not know and never visit individual graves. This is often due to the great distance between their pastures; to some of their camping grounds they return only after many years — so why should they care for a grave? They do not know even where the graves of their older princes or head chiefs are. I have heard from many Rwala, even from members of the reigning kin, that Nâjef eben Ša'lân, one of their ancestors, lies buried between the rain pools of Haǧm and al-Bark in al-Ḥamâd and that a camel is sacrificed by his descendants whenever they come there, as they do once in many years. Yet while we camped in that place in 1914 and took our drinking water from both the pools, not a single member of the reigning house thought for a moment of sacrificing the camel on Nâjef's grave. Hazzâ', Prince an-Nûri's father, died at al-Ǧubejlijje in the Ḥawrân and was buried there, but his grave has never been visited by an-Nûri, although he often marches past the place.

Slejmân eben Meršed, one of the ancestors of the reigning family of the Sba'a tribe, died and was buried at Dejr az-Zôr on the right bank of the Euphrates. The merchants of that town, with whom he was always on friendly terms, had a small dome erected over his grave. It is said that whenever the members of his kin come there they sacrifice a camel by the dome, saying: "We think of thee, Slejmân; Oh, mayst thou have pity on us and our parents!" after which they besmear the tombstone with the blood of the sacrificed animal, *jeḫaṭṭeṭûn naṣibeh*. But Blejhân, a subject of Eben Meršed, stated that the camels are killed there by merchants from Dejr az-Zôr and not by any Bedouins. Bṭejjen eben Midbaṛ eben Meršed was buried at the mouth of the valley of al-Arḳaṭ. His

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

A culprit while asleep must not be killed by an avenger,
513 since this would bring vengeance on the latter's own head and
628 his vengeance would not be accomplished. For a sleeping Bedouin has no soul and is as good as dead. A dead person cannot
[764] replace a living one, and he that injures a corpse involves the whole clan in his guilt. Therefore the avenger first awakens the culprit with the words: "O So-and-So! dost thou remember that So-and-So dwells in thy belly?"

628 On finding the culprit, the avenger kills him, slits the
682 corners of his mouth up to the ears, cuts off his ears, and
672 sticks them into his mouth. Then everybody knows it for the deed of an avenger, and no search is made for the perpetrator. With the death of the real culprit the vengeance comes to an end, *istaddow ṭârhom*, and his whole kin may return home in peace.

He who unintentionally kills a man or a woman is not liable to vengeance but has to give compensation, often after prolonged negotiations.

If a person is killed by either a horse or a camel, its owner places the dead person's clothes on the animal, brings it to his nearest relative, and leaves it there with the words: "This is thy blood shedder; take him!"

685 For the intentional killing of a horse or camel four times the animal's value is to be paid; if the animal was killed accidentally, its actual market price only.

TYPICAL INSTANCES OF THE APPLICATION OF THE LAWS OF VENGEANCE

628 In the rainy season of 1905 the Ḳmuṣa were camping together with the 'Ebede between al-Ṟurâb and at-Tînf, their watering place there being the Ḥabra at-Tnejf. The stud camel owned by Mnezzel eben Nims of the Ḳmuṣa attached himself, *'ajjar 'ala*, to the she-camels belonging to one Ḥarrâs of the 'Ebede, who let him cover one of his she-camels, *murâb bek lenâkteh*. When this came to the ears of Mnezzel's son Ḥsejjân he reproached Ḥarrâs angrily: "Thou hast used our stud camel without telling my father of it." Ḥarrâs retorted, and an altercation followed, *tehâwaśow*, in the course of which Ḥarrâs struck Ḥsejjân with his cudgel, *maḏrûb*; whereupon the youth stabbed him with his dagger, killing him instantly. As soon as he realized what he had done he drove his herd to the tent of Eben Msejjeb of the Msike, ran inside, and begged:

763 Allah will write to me, therefore, behold, I put my children and
429 my estate like the ring of a turtle dove's neck from my neck on thy neck. In the high station /before Allah/ I shall inquire of thee about them. "Ja flan ana ma-dri was allah jaktob 'alejji mar tara 'ejali w-halali towk hamamaten min rukubti birkubtak ansedk 'anhom bel-makez al-'azim."

The answer will be: "I shall take thy place. May Allah have mercy on thee. Ana lak bel-makan allah jarhamk."

In the absence of him whom he would like to appoint as guardian the sick man will declare before one or two men: "O ye, X and Y, I ask you to witness that I put my children on the neck of So-and-So."

/567/ In the majority of cases the sick man prefers to appoint a faithful slave to the guardianship. Sometimes he also names the camels which are to go to one or other of his children and what she-camel he wishes to be sacrificed for him. However, any of his stipulations may be annulled by his first-born son. Neither the father nor the mother give their children any last advice.

DEATH

764 Water is dropped into a dying person's mouth without my words. They do not close the eyes of the dead, nor stop his nostrils, dead bodies
/961/ being carefully avoided by the Rwala. If they camp near a settlement, or some fellahin happen to be with them at the time, they hire them to bury the dead. Rubbing the body over with a wet cloth, they wrap it in its shirt, or when that is torn they lay it on a piece of white linen, cover it with the same material, then sew both pieces in three places, load the body thus enshrouded on a mule and carry it to the grave. This must be deeper for a woman than for a man. Its depth for a woman must be such that even the breast could not be seen if the body were placed upright; for the man its depth is only to his knees when in a standing posture. A stone is put under the head and the body is laid invariably with its right side downwards and facing south. Covering it then with a few stones they shovel in the excavated earth. For a man two stones, nasajeb, are raised above the grave, one for a woman. One and a half megidijje ($ 1.35) is paid to the grave-digger for this work. In the inner desert a grave about twenty-five centimeters deep is dug

764 anywhere, the body wrapped in its cloak, *'aba*, laid into it on its right side and facing south; then all is covered with stones or earth.

In the desert a man's body is never accompanied to the grave by a woman, and a woman's body is buried by women alone. The whole funeral procession consists of no more than two, at the most four people. The body is carried either on two staves or two ropes. Neither the staves, nor the ropes, nor even the handle of the mattock used in digging the grave may be brought into the tent, such is the fear of everything that has come into contact with the dead body. If there is water enough, it is poured over the grave so that the dead may not suffer from thirst.

765 No one mourns for the dead except his mother, wife, sister, or daughter. In the tent they may utter, quietly, only one cry, then they go outside the camp, lament twice more, tear their dress at the breast, scratch their faces, *jerarreśen wuǧih*, throw dust all over themselves, *jetkawwaḥen bet-trâb*, wind a white band, *'aṣâba bêḍa*, around their forehead, weep, and then return to the camp. Only the sister and daughter may cut off their hair, *jeḳuṣṣen râshen*, which they either hang over or lay on the grave. There is no other mourning. The white band is worn by the women until the third night, or to the next *aṣ-ṣaḥijje* holiday. For three nights in succession no salutation is offered to the dead person's next of kin. It is said of them:

"So-and-So is not in a good temper, his father (brother or cousin) is dead; *ḥâṭreh mâ hw ṭajjeb majjiten ʿabûh walla' aḫûh walla' eben 'ammeh.*"

They try to console him with the words: "O So-and-So, this has come from Allâh; it happens not to thee alone but to all people. May Allâh replace him who has passed away! *Já flân kaš-ši min allâh mâ hw 'alejk ente wâḥed mâr 'ala-nnâs killehom allâh je'awwez mâ râḥ.*"

His answer is: "What can I do? Allâh is omnipotent. *Wuśu bîdi allâh aḫwa'.*"

Towards the evening of the third day a *ḥbâṭa* sacrifice is prepared for the dead; either a camel or (if it can be bought) a sheep or goat is tied to the spot where he died, or simply bread is baked. The animal is killed with the accompanying words: "O Allâh, this is the *ḥbâṭa* of So-and-So." The flesh is cooked and the bread baked on the spot where he died, but outside the tent, which on this occasion is removed, its